The Bombay Guardian.

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WEEKLY REVIEW.

—When the Mormons first went to Utah, they regarded it as an act of expatriation, and it was very much that. Isolation was an absolute necessity; they needed to have 1,000 miles of uninhabited space between them and civilization, between them and the Gospel. They were in such numbers that the United States was unable to call them to account for their violation of the laws of the land. 'Westward the march of empire takes its way,' and it has now reached Utah; since the Pacific Railway was constructed, emigration from the Eastern States has brought thither a great number of persons who have no sympathy with this abominable system; churches of various denominations have been formed there; the United States judicature is there no longer without an executive force, or without a public sentiment to give it authority; and at length the telegraph flashes us the long desired intelligence that Brigham Young and other leading Mormons have been arrested for polygamy. With other facilitating circumstances, disunion, a weariness of Young's despotism, the assertion of rival claims, have contributed to bring about this result. Let us hope that the time is approaching when this preposterous and revolting system shall belong only to the past.

Notes in Ahmednuggur.—26*th*.—The anniversary exercises commenced this morning at 9 A.M., the chapel being well filled with Native Christians and a sprinkling of American missionaries and their families. It was announced that the special subject of the addresses this year would be the obligation on Christians to make known the Gospel. After devotional exercises, Rev. R. V. Moduk, pastor of the Ahmednuggur Native church, gave an address on the Redeemer's last command, to preach the Gospel to every creature. He was followed by the Rev. C. Harding on the obligation to seek the extension of Christ's kingdom, as resting upon all Christians, and not merely upon those set apart for the work. A Native brother then spoke of the obligation specially resting upon Native Christians, to seek the evangelization of this country, and of certain respects in which they were better fitted to do it than foreigners. After prayer and singing, the Rev. William Taylor gave an address. Hitherto all had been in the Marathi language. Mr. T. spoke in English, Mr. Moduk acting as interpreter. He spoke for upwards of an hour on Acts i. 8, 'And ye shall receive power, after that the Holy Ghost is come upon you,' and was listened to with breathless silence and unwearied attention by all. The word was with power and none the less so for being uttered with simplicity and plainness, nor did it seem to lose by the necessity of translation. Nothing could be more admirable than the way in which it was rendered by Mr. Moduk. A few striking illustrations were introduced, and there was an earnest appeal at the close for faithfulness in self-examination and sincerity in consecration. Afterwards, all engaged in silent prayer for about five minutes.

In the afternoon there were a number of addresses from Native preachers, followed by the Rev. Mr. Chandler from Madura, the Rev. A. Hazen acting as interpreter. Mr. C. had been some 25 years in the country, and gave some interesting accounts of the work in Southern India.

There have been two conferences on the subject of the best means of making the Gospel known to the people. At the second of these Mr. Ellis from Bengal, Dr. Scudder from Vellore, and Mr. Chandler from Madura gave pretty full details of the work of preaching as carried on in their respective missions, embracing their methods in gathering audiences, and in addressing them. It is not often that missionaries from so many and such widely-sundered fields are together, and it was very interesting to notice the common accord as regards important matters, while differences in regard to details were observable. In these four fields, Madura, Arcot, Ahmednuggur, and Jessore, the direct preaching of the Gospel had been the great thing relied on, and had resulted in the conversion of many. Connected with the Madura churches were 1,400 communicants, and with the Arcot churches 659. Among the points discussed were the following: means of gathering open-air audiences; nature of the address; exposure of Hinduism, desirable or undesirable? use of shlokas and other quotations from Native books; controversy; continuance of efforts at the same place; use of the Scriptures in preaching.

27*th*.—Met in the chapel again at 9 o'clock this morning. The chapel was full, nearly as many women as men being present. One Native brother spoke on the subject, 'Why more are not converted.' Others followed. Mr. Ellis (with Mr. Bissell for interpreter) gave a very interesting address, pointing out and happily illustrating the obligation upon all followers of Christ to seek the salvation of men. Mr. Taylor gave a second address, preaching for about an hour and twenty minutes on the last half of Acts i. 8, 'And ye shall my witnesses.' It was listened to with the same absorbing interest as the first one. His aim was to show that every Christian was to be a witness for Christ, witnessing of things known to himself, not of what he thought or supposed or had heard, but what he had personally verified and could vouch for from personal knowledge. Hence the necessity that every Christian should have personal experience of the power of religion, and should be able to say, Whereas I was blind, now I see. Mr. Taylor's power does not consist in appeals to the feelings, but rather in the vivid presentation of the truth; his method is logical, and analytical; he has himself a clear conception of what he is stating, and he so states it that the hearer may see it as he sees it; his aim is that the truth should be so presented as to produce its proper effect there and then; and every hearer is made to feel that he is himself personally addressed, and not merely that a bundle of truths is thrown into the midst of the congregation for them to take or leave. Illustrations are used, but not lightly or passingly, they are gone into very thoroughly, and subjected to the same analysis as the truth which they are intended to enforce; they unfold themselves leisurely and clearly, and the hearer seems to be witnessing the very scene described; but the imagination is always kept in strict subservience to the truth, being employed so far and only so far as it may help to enforce it. It is evident that Mr. Taylor has made a life-long study of the art of bringing the truth of God home to the hearts of men. He does not think to honour the Spirit, by just delivering the message, and leaving the Spirit to do what he likes with *it*; but he thinks to honour the Spirit by consecrating all his powers, in all their detail, to the work of presenting the truth in its integrity to the minds of men, so presenting it as that they shall feel the power of it. And, beyond all men that it has been the privilege of the writer to hear, he succeeds.

In the afternoon, there were addresses from several of the Native brethren, also from Mr. Bissell and Dr. Scudder. All listened with great interest to several striking illustrations of the power of divine grace witnessed in the Arcot mission.

28*th*.—Mr. Taylor gave his third address on the work of the Spirit in convincing of sin. At 4 P.M. about sixty or more Native preachers and catechists, with a number of missionaries, came together, and, after prayer, broke up into bands of three or four, and went forth to preach the word in some twenty different localities in Ahmednuggur.

It is the happiness of India that its destinies during the last century, have been linked to a power characterized by institutions of singular permanence. Almost every country in Europe has within a hundred years been the scene of revolutions, and has witnessed dynastic and other changes of a most vital character; but England has remained, as regards the form of Government, just what she was. The monarchy has continued in the same family, and the house of Lords and the house of Commons have continued to legislate for the country, under the guidance of various ministries. If England had during the last fourscore or even during the last forty years witnessed such governmental changes as France has, how very different would the relations of India now be

to England, and how very different the condition of India. Let us hope that England may continue without any great political convulsions affecting the Government; that whatever changes may be there introduced, they may not tend to weaken in this country the feeling that the paramount power is characterized by permanence. There are indications however that before very long, efforts will be made to bring about a change in the form of government, and the overthrow of time-honoured institutions. Republican clubs have been formed in the principal towns of England. The overthrow of the Commune in Paris has served, strangely enough, to reveal its existence, in an embryotic form, in London. In the manufactures for which England is renowned, it is interesting to observe the harmonious combination of different powers and processes to the production of some definite end; but the different classes of which society is formed, the operatives and employers for instance, seem to be allied in no such happy harmony. A conflict between these interests is threatened; whether it will be possible to escape this remains to be seen. Emigration has given the country thirty years of grace; but this method of relief seems no longer to be adequate to the exigency. One cannot but look with a measure of anxiety to the days that are approaching.

THE following is from the *Indian Mirror*:

"A Sermon on Future Life was preached in the Brahma Mandir on the 1st instant. The human soul is connected on one side with the body and on another side with God. It touches the material world on one side and the next world on the other. Through the senses it holds communion with the objects of the external world and draws strength and happiness from it. Through faith, love, and hope the soul holds communion with the realities of the spirit world which is eternal, and draws spiritual nourishment and joy. The more we live in the body the less we are able to realize the next world. The more we live in God the greater is our faith in the next world. Let us then try to realize more and more our life in God, if we are anxious to establish firm and vivid faith in the great hereafter."

We need not say that we entirely agree with our contemporary as to the necessity of realizing and living under the power of things unseen and eternal. It is important, however, to bear in mind that faith can only rest on adequate testimony. Too many, it is to be feared, confound faith and fancy. They speak perhaps of intuitions, but who can distinguish between intuitions (so-called) and fancies? If the intuitions were universal and unquestioned, then might we safely call them by that name. But what can the mere mind of any man tell him about the unseen world, that the minds of others will not incontinently deny? Faith requires testimony; nor can it justify itself save by testimony. 'The great hereafter' may properly be termed such with reference to a future experience on our part; but it is really existent now, that unseen world, where God is upon the throne of his glory, and is made present to us by faith in testimony regarding it. But who can give this testimony? Other men can tell us of what they think, and imagine, and hope for; but we want the testimony of those who know; we need that some one should come forth from God and give us satisfactory assurance that he is from God and is commissioned to reveal the things that relate to our everlasting destiny. Without such testimony, our edifice is reared upon the sand, and though it may stand in the fair-weather season, yet is sure to come down when we find ourselves in the presence of death, or whenever a deep conviction of our sin, a proper conception of the holiness of God is given unto us; or, if not in this life, when we find ourselves before the divine throne. Secularists and Positivists tell us that we should occupy ourselves exclusively with this world, for it is the only world that we really *know* anything about; and if we grant their assumption, they would seem to be right. But God has given the Gospel, as an all-sufficient basis for the faith of any and every man. The Christian knows in whom he has believed. If we receive the witness of man, says John, the witness of God is greater.

ENGLISHMEN in India get rid of many insular prejudices, and sometimes, in their eagerness to give a broad horizon to their minds, discard something more than prejudices. There is a difference between freedom and license, and this seems to be overlooked by those who write approvingly of *nautches*. The following is from the Calcutta *Examiner*:

"Our contemporary of the *Englishman* had a very 'thoughtful' article yesterday in defence of the *Doorga Poojah* nautches, an article in which the subject is grasped with the hand of a master. He says truly that those exhibitions are dull rather than indecent, and that we have no more right to discuss the private character of the professional ladies who dance at them, than to hunt up and publish scandal about the *danseueses* of the local Opera. But the pith of our contemporary's contending is, that there is no impropriety in visiting such places, and—if one can—enjoying what is going on there. To such dogma we most fully and unreservedly subscribe; and, considering that the Poojah nautches are, as far as the people are concerned, a national relaxation and enjoyment, will add, that we were glad to see that they were well patronised by Europeans this year. We can speak for the earlier portion of one night, and then the European muster was strong—including official, military, and other gentlemen, with, in some cases, their wives and others of their families. The presence of those parties was regarded by the hosts—occupying the highest position in native society—as a good-hearted attention amounting to an honour, and so long as such remains the case, it will be churlish, and socially inconsiderate for Europeans to markedly withhold themselves from such indigenous festivities."

Now let us see how a native of this country, one every way competent to judge, views the matter. The following is from the *Indian Mirror*:

"In noticing our remarks on Durga Puja nautches, both the *Indian Daily News* and the *Delhi Gazette* concur in our views, and join with us in protesting against the grossness and immorality of such displays. The latter contemporary remarks:—'We believe that very few now attend the orgies held periodically in Calcutta. The presence of ladies at nautches is now deemed, as it always should have been, a disgrace not to be tolerated by decent society. Not only did Government officials attend pujas and nautches, but the Government endowed temples and contributed to the support of the degraded women around them! All that is changed, let us hope.' We wish we could hope so too. But we cannot, for the fact is unfortunately otherwise. The number of high officials and respectable Europeans attending nautches on the occasion of the Durga Puja may have decreased, but still there are many who stick to the custom, though it is one which is more honoured in the breach than in the observance. What we regret most is the presence of unsuspecting innocent English ladies on such occasions. They know not that the women who dance are *public prostitutes*, and their songs and gestures are abominably filthy; we need hardly mention the scandals which arise out of these nautches. We beg the Christian community in India, who are often but victims of ignorance in this matter, not to encourage pujas or nautches by their presence."

We have often in former years earnestly protested against the countenance given by many Europeans to these lewd entertainments. There are many among our Native friends who have been brought to feel the gross impropriety of countenancing them, and who are completely staggered when they see European gentlemen and ladies attending them. The latter know not the meaning of the *lawanya* or amatory songs sung on these occasions, but they know what those who sing and dance in them are by profession, and ought to know that nothing can well be more injurious to themselves, in the eyes of thoughtful Natives, than their attendance at such entertainments. Surely there are other and better ways of showing civility and kindness to the Natives, than by assisting at nautches. In Bombay we have an annual entertainment in honour of an idol, given by a Native gentleman, and European ladies and gentlemen attend it, by invitation. Christians, however, feel that they are forbidden by the word of God 'to have fellowship with these unfruitful works of darkness,' but are rather required 'to reprove them;' as lights in the world, witnesses for Christ, they are to testify against them.

WE subjoin another letter from the Rev. W. B. Keer, in continuation of that which appeared in our last issue:—

Having spent a few days in Hongkong I embarked one morning on board the fine large American passenger steamer *Kin-Kiang* for Canton. There is a daily packet service between these two places, as well as between Macao, the Portuguese settlement, and Hongkong, and a considerable trade in fruits, vegetables, fish, &c., and the number of Chinese passengers is, apparently, always large. The distance to Canton is about 96 miles, and the boats usually run in about 8 hours including a few minutes' stoppage at Whampoa, about twelve miles off Canton. The scenery for the first 20 or 30 miles is mountainous and almost barren, and few dwellings can be seen save the small fishing villages here and there on the coast. Higher up a few ruined forts are seen, just as they were left when English guns did the work of destruction nearly 30 years ago. Further up rice fields are seen on the shores and a few trees in the valleys, and before reaching Whampoa the country becomes more level and fertile in appearance. At Whampoa are some large dry docks; and sailing vessels load here for Europe, and indeed all parts. The Venerable Archdeacon Gray, after two services in Canton, holds service here every Sunday evening among the English employés of the docks and the Chinese Imperial Customs. There is a handsome pagoda here on an island formed by the river, which divides into two channels, one going southward viâ Honam to the west side of Canton, and the other, the main channel, leading past the city to the eastward. The approach to the city is by no means prepossessing. The most conspicuous object by far is the handsome new Gothic Cathedral, all of hewn granite, nearly completed, on the site of the old French Consulate. Two or three pagodas at a distance to the north, and scattered at short intervals over the dreary expanse of low tiled roofs, are scores, perhaps one or two hundreds of pawnbrokers' shops, which rise like square dark brick towers, not more than 30 feet square, to twice the height of the other buildings. The river here is perhaps less than half a mile wide, and on the south side or right bank is Honam, where are several large Hongs or merchants' warehouses, and the old European dwellings. Two hotels of no great pretension are situated on the Honam side. And, in a large low building between these, an American had just set up the machinery of a modern cotton spinning factory, imported from America with Chinese capital. The thousands of rattling bobbins attracted some attention, though the Chinese are less moved by such novelties than most other strange people. Opposite to Honam along the river side are moored crowds of high and spacious boats, some finely and even profusely decorated, and are not much unlike Venetian gondolas of which one has heard so much. Many of these are devoted to gaiety, mirth and dissipation

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on 28 February, 2020

of the lowest and most degrading kinds. Westward, but still bordering on the city and abutting on the river and protected by a granite wall, is the Shamien site granted to the English and French governments after the capture of Canton in December 1857. It was a sand flat before, and covered at high water or floods; and was raised at the expense of the Chinese Government. On it are several fine houses, a pretty church, a library and reading room, and very soon there will be erected on it a Mission House for the London Missionary Society. The Mission Houses of the different Protestant Missions, London Missionary Society, American, Wesleyan Methodist, &c., are between the Shamien site and the city. The American and Wesleyan have flourishing schools for both boys and girls. But the Wesleyan schools and a large chapel are situated about a mile and a half lower down the river eastward; where also are schools of the American Board of Missions and a medical Mission Hospital conducted by Dr. Kerr. In this I found about 20 patients, or less than half the usual number. Many had left, owing to the Shan-sin-fan excitement which began here about a month previously. The schools, both of the Wesleyan and American missions were thinner than usual, though the attendance was very encouraging; and the missions, especially the Wesleyan, which had more labourers than the others, appeared to be carried on with much vigour. I accompanied the Rev. Mr. Piercy, of the Wesleyan mission, to some of the most noted of the sights at that end of the city, as the Confucian College, District Examination Hall, &c., while he gave away papers, showing the folly of believing so absurd a report as the Shan-sin-fan or genii powder tale; which powder report said the foreigners had circulated for the purpose of poisoning and bewitching the Chinese into becoming Christians, or else accomplishing their destruction.

The Rev. J. Chalmers, M.A., for 20 years an agent of the London Missionary Society, and who kindly entertained me, accompanied me to the missions near the Shamien site. The American mission is conducted by Dr. Happer and some others, aided by lady teachers in the schools. Mr. Chalmers, who has been long known as a writer on Chinese matters, is preparing a new edition of his Dictionary of the Canton Dialect. He has also translated the "Speculations of Lou-Tze, the old Chinese Philosopher," and has written ably on some of the mission controversies, especially in relation to China. He is a moderate but strong and consistent advocate of the protection of Government for Missionaries and their property as well as for merchants, traders and mechanics. He is of opinion that such is the deep dark degradation of the Chinese generally, notwithstanding some honourable exceptions, that what Lord Macaulay said of India may be applied with equal or even greater force to China, that 'the conversion of the whole nation to Christianity and even to the worst and most corrupted form of Christianity that existed in the dark ages, would be an unspeakable blessing.' He also strongly contended that in the present Shan-sin-fan excitement the treaties of Lord Elgin have been seriously violated, and that less respect is paid by the Chinese to the terms of those treaties than formerly. The excitement which had reached Swatow when I was there rendered it impracticable for the Missionaries to go out into the country as usual. And the Medical Mission Hospital conducted by Dr. Andrew Thomson was much thinned. Since then two Mission Chapels of the American and two of the English Missions, have been destroyed near Foochow, one of the most successful Mission stations on the coast.* That the treaties have been violated there is no room to doubt; but whether they have been sufficiently vindicated seems less certain. The *Edinburgh Review* for January last, in an article on the "Foreign Relations of China," thinks that too much attention has been given to insisting on the introduction of improved civilization and religion, and that this should be insisted on less, and protection to trade more exclusively. If, as it seems probable, that France has laid herself open to what the writer calls "an ostentatious protectorate of Roman Catholic Missions" and an attempt "to impose upon an eastern race the Ultramontanism it has successively resisted in French territories," yet Great Britain, more especially in China, can hardly be said to have been guilty of "Propagandism, social, political or religious." Nor can it be said that "the forcible introduction of progress and civilization" has even been attempted. Such protection as trade treaties allow to life and property is all that the Protestant missionaries either ask or need. And there is a growing impression that this small modicum will have to be forcibly vindicated at no distant day, in the interests alike of commerce and religion, of law and justice, and human freedom.

But enough on this head. In visiting the missions here, as well as in Hongkong, I was struck with the evident interest displayed by the Chinese in the addresses of the missionaries. At high noon-day, as well as in the evenings, a crowd could apparently be readily collected in a mission chapel, or preaching station, and though some would come and go, yet the greater part would listen with deep attention to the message, the word of the Gospel, the seed of the Kingdom sown in faith. And in this aspect, to those who are content to work and wait there was I think much to encourage amid the discouragements and oppositions undoubtedly met with in China Missions. Indeed it is a question whether the very opposition engendered in many quarters is not a proof of the hold that truth has taken on not a few. It disturbs old prejudices and vices, and cuts at the heart of not a few of the cherished sins of Chinese political and social life. Our connexion as a nation with the opium trade and its fearful effects on the Chinese is a snare to many, and a stumbling-block to the progress of the foreigners' religion, though many begin to see that even this is largely a moral question, like the sale of intoxicating drinks, for individual correction and watchfulness, though I incline strongly to the idea that in such cases to lessen the temptation is, in the present state of society, a powerful means of diminishing evil.

I had intended to say something of some of the other sights of Canton—the Buddhist temples, Confucian colleges, splendid shops, the gay and narrow streets, the palatial Yamuns or residences of the nobility, &c., but my time is gone. There is in all these, and a thousand other objects besides, abundant evidence of a high state of industry, art, and civilization of a certain kind, but all needs permeating with a purer morality, a nobler philosophy, and a truer religion, and these can only be found in true Christianity, the teaching of Him who is "the Way, the Truth and the Life."

* As the terms of the treaty which affords protection to the teachers of the Christian religion may not be familiar to you or your readers I will here give them. Article VIII. of the Treaty of Peace, Friendship, Commerce, and Navigation between Her Majesty the Queen of Great Britain and the Emperor of China, signed at Tientsin, 26th June 1858, and since ratified on several occasions, enacts that:—"The Christian Religion, as professed by Protestants, or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall be alike entitled to the protection of the Chinese authorities, nor shall any such peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with." Art. IX. authorizes British subjects, missionaries included, to travel to all parts of the interior with passports; and only excepts crews of ships in ports.

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SATURDAY, NOVEMBER 4, 1871.

THE FRUIT OF THE SPIRIT.

II.—Joy.

Christ prays that his joy may be fulfilled in his disciples. Christ was the man of sorrows, yet he had acquaintance with joy; joy was his; though he emptied himself of the riches of glory that properly belonged to him, and took upon him a nature compassed with infirmities, and had large acquaintance with grief, bearing a cross such as no man had ever borne or could bear, yet did he not part with the joy that belonged to him as the Son of God. The contradiction of sinners might mar the current of this joy, like stones thrown into a stream, but could not destroy it. He was in intimate communion with the fountain of blessedness; the river of the water of life was flowing through his heart with promise of salvation for a world; all the iniquities of the world could not eclipse from him the God of hope; and though there was much to sadden, yet joy had its home in his heart and refused to be cast out. He came to give life to the world; one element in this life is joy unspeakable and full of glory; but could he give that which he had not? He said of the Comforter, He shall take of mine and show it unto you. Joy was Christ's, and the Spirit of God is commissioned to give us Christ's joy, and that in its fulness; 'that my joy may be fulfilled in them.' 'I will see you again, and your heart shall rejoice and your joy no man taketh from you.'

There is no mutual contrariety in the attributes of Christ, nor in those of the believer. To some it may seem that love and joy are opposed to one another. *Aimer c'est souffrir*, we have heard said; and it is true that love, inasmuch as it leads us to identify ourselves with others, compels us to have experience of their sorrows in addition to our own; and there is no agony so keen as that which love sometimes brings into the heart. But, first and foremost, love identifies us with Christ, with God; with One in whom boundless power and infinite love are united; and there is no argument for sorrow in the misery of man that is not abundantly over mastered by the argument for joy that meets us when we behold omnipotence embarked in the work of the world's redemption.

The Christian having had experience of the curse of sin, and been made to see its loathsomeness, must necessarily rejoice in his deliverance from the curse and power of it, in his having been brought into loving and harmonious union with the Fount of all good. And his joy is not selfish, because it is joy in God, not in himself, God is his and all the fulness of God is his; were this the whole statement of the matter, there might be semblance of ground for the reproach that he is happy because his personal interests are secured. But how are they secured? What is the nature of this salvation? This God, whose fulness is his, is He for him only; nay, He is for all; his name is Love; and to be in union with him, is to be united to a heart that beats for all, and sends the streams of happiness into all the wildernesses of the universe and delights in the salvation of every sinner, the perfect bliss of every creature. Love, such as exists in the world, is followed often by torment, anguish and despair, because it is not allied with any adequate power; infinite aspiration is harnessed with ineptitude, and the result is, unspeakable confusion and misery. But the love that is enthroned King of kings and Lord of lords, has capabilities equal to its aspirations; it shall be satisfied in its illimitable desire to bless; Christ shall see of the travail of his soul and be satisfied; and therefore to be united to him, is to possess a perpetual argument and sanction for joy. Blessed be He who sitteth on the throne, that it is not in his kingdom as some of the philosophers of our time would have it to be, namely, that moral perfection does not involve privation of joy. It does indeed involve a willingness to be, to do and to suffer all that the will of our Father and the good of our fellow-creatures may demand; but we cannot help it that the will of our heavenly Father is the will of infinite Love; we are willing to go to the stake; but it is our privilege to sing and triumph as we go to it; for the Spirit is with us, and the fruit of the Spirit is joy.

Do you know this celestial fruit? This joy that was Christ's joy, this marvellous compensation for all the ills of life, this

mighty vanquisher of care and fear, the joy of the Lord that is the strength of his people? Ah, you are too eager after the things that give to the world its beggarly joys, you are too much affected by the loss of these things, too much elated by their acquisition, to allow us to think that you have this fruit of the Spirit. Perhaps you have not remembered the command to rejoice; it is the duty of the Christian to rejoice; so to know Christ as that he may rejoice; you have not pressed forward to that broad bright place in the Christian course, where the eyes of the believer are open to see the glory of God shining and smiling in the face of Jesus Christ. Oh, let nothing hinder you from pressing forward to that broad bright place; flee from lukewarmness; be not satisfied till you are able, with a radiant countenance, to tell all you meet that there is a fountain opened up for sin and uncleanness. Grieve not the Spirit of God by rejecting this fruit, by choosing this and neglecting that, among his gifts; if you walk in the Spirit, the Spirit must reign in you. Live near to God, and you will be like him in holiness, in love and in joy.

WHAT IS TRUTH?

And the multitude of them that believed were of one heart and of one soul. (Acts iv. 32). The church now touches the very highest point she has ever yet reached. There was great joy in heaven doubtless at this glorious result of Christ's death, and a feeling which would have been thus expressed: Go forward bravely from this starting point, with this faith, this love, this consecration, blossoming and ripening and developing from day to day, and nothing shall stand before you. Go bring the heathen in and practise towards them this same love (only growing with exercise) and teach them the same, and the world shall quickly believe that Jesus is the Sent of God. But alas! this all but transfigured condition of the church does not lift her beyond the reach of the serpent; the unclean spirit cast out is only walking in dry places till he finds an opportunity of returning; and sin would not have shown what it is if it had not brought the church down from this place of glory and purity. The church must be shaken, shaken, shaken, until she rests solely and immovably on the Rock of Ages.

They had all things common. (32.) Not that every thing was in a common stock, out of which was allotted to each man as his daily wants demanded; but the previous sentence explains it; 'no one said that ought of the things which he possessed was his own;' whatever he had he regarded it as Christ's, to be used for the benefit of Christ's people, and he had just as much pleasure in giving it to them as he had formerly had in using it for himself, and a great deal more. The communism was that of love; the church was each man's family.

And with great power gave the apostles witness of the resurrection of Jesus. (33.) There was as yet no Achan among them, paralyzing them. Great grace was upon them ALL.

Neither was there any that lacked. (34.) Many would probably be thrown out of their employments and would need succour, and they who had means were only too delighted to help them.

Joses, by the apostles surnamed Barnabas. (36.) Why was Barnabas singled out for express mention in this connection? Luke wrote this book some 20 or 30 years after these pentecostal times, and Barnabas during this long period had held on his way with great consistency. In 1 Cor. ix. we find the apostle Paul associating him with himself in a matter wherein he had few imitators; like himself, Barnabas was working with his own hands for his own support, and refusing to be supported by the churches; though it would seem that in early years he had been brought up in opulence.

Why hath Satan filled thine heart to lie to the Holy Ghost. (v. 3.) The agency of the tempter does not diminish the responsibility of the tempted. Ananias and Sapphira were without a true faith in Christ. They could not trust him for their future, but thought to make matters more certain by a secret hoard. They had no true faith in Christ as dwelling by his Spirit in the church, and seemed to think they had nothing to encounter but the common sagacity of men, or even less than this. They were guilty of a gross abuse of that heavenly principle on which the church was constituted, where all became mutually responsible for each other's needs, no man counting any thing his own. This mutual love of Christians was infinitely dear to the great Head of the church; but how long would it last if worldly men were allowed to come in and avail themselves of it by fraud? an element of mutual distrust would be introduced; those who had given up every thing would be tormented with suspicions that false brethren were living upon what they had sacrificed. But Christ stood by the church in this crisis; not in vain the church had that hearty faith in him; he would strike terror to the hearts of greedy and designing men.

Great fear came upon all. (5.) In consequence of the divine judgment on Ananias and Sapphira. We are told that 'of the rest durst no man join himself unto them,' that is, of those who were not sincere inquirers. It was made manifest to all that God was in the midst of the church. Christ, the light of the world, was shining upon many hearts, and their thoughts were revealed as never before. Jewish books tell of heathen men who attempted to enter the temple at Jerusalem and were arrested by a manifest judgment of God. Christians are the temple of God; the Shekinah of God rested more gloriously upon the pentecostal church than ever before on the temple; and they who attempted to enter, with unhallowed motives, were struck down by the divine glory. Oh what a loss the church sustained when she suffered this glory to depart from her, and delivered men from their salutary fear. Now, for the most part, Ananias and Sapphira enjoy creditable church membership, and many are loud in praise of their liberality. Some missionaries think it proper to encourage all professed inquirers who come to them, whatever their motives, in the hope that they may come to have better motives; but it is best to undeceive covetous inquirers at once.

And they were all with one accord in Solomon's porch. (12.) It really seemed as though they had the ascendancy now in Jerusalem. The very rulers seemed paralyzed. They held their daily meetings in the most public and consecrated place in the city. They were all of one accord. Does this mean that they had all exactly the same views on all religious subjects? that they all saw alike regarding the relation of Judaism to Christianity? that all agreed as to those features of the Mosaic religion that were to be retained, as to forms of worship and the like? Doubtless some had views much in advance of those held by others; but this made no difference; it did not in the least affect the feeling of brotherly love; they had every day no doubt many amiable discussions; but these only brought out more clearly the evidence of their real oneness.

The people magnified them. (13.) This wonderful condition of matters could not endure. The people saw that God was with them, that Jesus must be the Christ, and avowed their conviction, in spite of the rulers and Pharisees. But as soon as they shall perceive what must naturally follow from this conviction, if they are consistent, they will turn against the Christians with intense animosity. To give up sin and their own will, and pride and ambition, to take up their cross, ah, this is quite beyond their wildest fancies.

That at the least the shadow of Peter might overshadow some of them. (15.) Of course there was no virtue in the shadow or in the touch of Peter; but God was pleased to bear testimony unto his servants, according as men had faith in Christ whom they preached. If it was a superstitious motive that led them to place their sick where Peter's shadow might fall, God would not heal them, probably; but when it was from faith in the name of Christ, He would heal them. We have not even the shadow of Peter in these days, though we have many called the successors of the apostles.

A multitude out of the cities. (16.) The report had gone abroad through all the land, and the people in all the cities round about brought their sick friends to Jerusalem. Imagine the spectacle; on all the roads men carrying litters and beds up to Jerusalem; a traveller would have asked if some fountain of marvellous power had sprung up in the court of the temple. What a day for Jerusalem; now surely she bears the palm over all the cities of the world; for even in the days of Solomon's glory she had no greatness like that which now invests her. And yet it is in spite of the rulers, Pharisees, scribes, lawyers, schools, all in which she has hitherto gloried, that a handful of Galileans, in communion with an ascended Saviour, have been able to establish this divinely-healing system for soul and body. 'They were healed every one,' we are told; the word of Christ begins to be fulfilled, that they should do greater works than he himself had done; he in Jerusalem had healed now a lame man, now a blind man; but any thing on this extensive scale had never been seen in Jerusalem. The whole country round about was at this time filled with the fame of Jesus as it never had been before.

Epitome of News.

Saturday, October 28, 1871.

—*Deccan Herald:* "We regret to hear that a sad accident occurred at Sattara the other day, by which a soldier of H. M.'s 49th Regiment was shot on the Rifle Range there. It would appear, from what we have heard, that some match firing was going on, that the regulation on the subject of rifle practice was not observed, that one man loaded behind the others instead of loading after he had placed himself in front of the target to fire, and that his rifle went off accidentally, shooting a comrade soldier through the body. The latter only lived about 20 minutes afterwards."

—In the course of a speech on Thursday, Sept. 21, at Bristol, the celebrated African missionary, the Rev. Robert Moffatt, the father-in-law of Dr. Livingstone, said he had no doubt in the world that the traveller was safe. He thought communications that Livingstone had sent to the coast had never arrived, the dealers having failed to deliver them, and that he had in consequence given up writing altogether. He had no doubt from what he knew of the natives that if Livingstone were dead we should have had definite information before now.

—The following letter has been written to the editor of the *Cape Argus*:—

"Sir,—Will you kindly allow me space to correct some misaprehensions that may, or must, follow on a reading of Bishop Colenso's letter that appeared in your paper of Thursday last? That letter would, I think, give rise to the impression that Bishop Colenso was deposed in 1863 by the South African Bishops for holding views with regard to the Pentateuch identical with those now held by the Rev. S. Clarke, one of the contributors to the 'Speaker's Commentary,' which book is approved by the Archbishops and Bishops of England or some of them. Now, *first*, though his 'free handling' of the Pentateuch was one of the charges against the Bishop, it will be found that Bishop Colenso was condemned also on other charges akin to those for which Mr. Voysey has lately been condemned by Her Majesty's Privy Council. *Secondly*, Mr. Clarke's devout and reverent treatment of the Pentateuch is very different from that of Bishop Colenso, which is neither the one nor the other. Mr. Clarke sanctions an explanation of the difference between the wording of the Ten Commandments in Exodus xx. and Deut. v. other than that usually given. Men may or may not think the explanation satisfactory or wise; but his argument and his whole comment is based on the belief that Moses wrote both the Books of Exodus and Deuteronomy, and that what he wrote must be truth. Bishop Colenso maintains that Moses wrote neither the one nor the other, and that whoever compiled those books wrote wittingly what was not true, and sailed under false colours. In Mr. Clarke's belief, the writer of the Pentateuch was an inspired prophet who 'testified what he had seen' and heard. In Bishop Colenso's view, the compiler of the Pentateuch was a liar and forger, the lying and the forgery both very pious frauds. In what way, then, Mr. Clarke's comment can be a 'complete justification of the course which Bishop Colenso has pursued' it is somewhat difficult to see."

Monday, October 30.

—*Sind News:* "Mr. Parkes, C.E., Consulting Engineer for the Kurrachee Harbour Works, who arrived here not long ago, left this on the 20th instant for Bussorah, for the purpose, we believe, of inspecting the harbour of that place. Mr. Parkes will return to Kurrachee shortly *en route* to England."

—*Asiatic:* "The present Munich session of the Old Catholic Congress which opened with an ovation to Dr. Döllinger, is a virtually decisive defeat to the Infallibility party. Even Luther himself might smile approvingly on a Roman Catholic conclave repudiating the dogmatic authority of the Pope, praying for the unification of the Greek,

Russian, and Catholic Churches, extending a hand of welcome to the Protestants of England and America, demanding scientific education for the clergy, and denouncing the Jesuits. This utter departure of intellectual Germany from that *Fides carbonari*, which alone gives Popery solidity, marks a great turning-point in modern religious history."

—*Indian Daily News:* "The jail discipline of India is chiefly remarkable for its two somewhat singular products. It has produced a distinct race of criminals, who furnish no points of resemblance to the ordinary non-criminal population of the districts from which they are drawn: and it has produced a sentimental literature which bears no discoverable relation to the facts with which it professes to deal. It would be difficult to decide off-hand which of these two results is the more to be regretted; for, while the one represents the demoralisation of a large number of human creatures, which is very sad, the other represents an equally lamentable influence which is brought to bear on public opinion, to the prejudice of all real reform. It is bad enough that any number of human beings should be systematically corrupted, but it almost seems worse that a general determination not to recognise the real causes of this corruption should guarantee its perpetuation."

—*Nature* summarises Dr. MacNamara's Theory of cholera thus: 1st, that the cause of Asiatic cholera is invariably a portion of the fumes of a person suffering from the disease; 2nd, that this must be in what is called the vibrionic stage of decomposition; 3rd, that it must be swallowed; 4th, that it causes changes in the intestinal epithelium similar to its own, and that the epithelium is as it were washed off by the efflux of serous matter, and passes away in the discharges; 5th, that the organic cause of cholera may be preserved dry for years; 6th, that water is the most common medium of its diffusion, but that it may be carried and may act in foul air; and that, with the exception of the specific cholera-infecting matter, all other causes or combination of causes are incapable of producing the disease.

—Galle telegrams, 28th:—Arrived steamer Rangoon from Sydney 1st, Melbourne 10th, and King George's Sound 16th October.—Great excitement prevails on the Bendigo gold fields. The yields of gold have largely increased. On Ballarat the deep sinking continues to give favourable returns. —The P. and O. steamer Malacca arrived in Hobson's Bay on 28th September with the crew of H. M. S. Megæra. She proceeded to Sydney.—The Haymarket Theatre was totally destroyed by fire on the 22nd September.—Several important witnesses in the Tichborne case proceed by the outgoing mail.—Large purchases of wool were made for direct shipment to the American market.

—The *Indian Public Opinion*, under the heading of "a new disease," makes an exposure of the artifices resorted to by officers presiding over the Punjab courts of law to put down and intimidate, and in every way to drive pleaders out of their courts.

—*Delhi Gazette*: "The Rev. J. Varnier, once known in the Roman Catholic Church as Father Felix, and whose secession from that Church was a topic of conversation for many a long day, is no longer in connection with the S. P. G. Mission in Patna. He has started on his own account a shop for the sale of his own manufactured Jamoon wine. We learn that the Rev. gentleman's Jamoon wine is most excellent, and highly recommended by the medical faculty."

—The Jounpore correspondent of the *Pioneer* says that His Honor the Lieutenant Governor. North-Western Provinces, has been pleased to place Rs. 10,000 at the disposal of the Flood Relief Committee. Thakur Madho Singh of Berhampur has also come forward to build a large Gunge (grain mart), which will cost some Rs. 12,000. This Thakur during the Mutiny in 1857 rendered good service, protecting and sheltering a number of planters and their families. A number of villages along the banks of the Gumti and Sye have been completely swept away by the recent flood.

—*Overland Mail:* The health of the Queen still steadily improves.—The International Exhibition, which has received nearly a million and a quarter visits in the twenty-two weeks it has been open, was closed on September 30.

Signs of a strong Imperialist movement in France are beginning to show themselves. A plebiscite is talked of. The Alsace and Lorraine Treaty has been agreed upon by a concession on the part of Germany of the last six months of reduced import duties.—The officers of the French army who capitulated in the late war and the War Minister are to be tried by court martial.—The sentence of death on five Communist leaders has been commuted to imprisonment for twenty years.

The King of Spain has terminated his triumphal tour and returned to Madrid.—The Spanish Ministry have resigned on being defeated by ten votes on the selection of the President of the Cortes. Senor Segasta is the elected President. A new Ministry has been formed by Signor Malcampo.

The Social Science Congress was opened at Leeds on October 4, by an inaugural address from Sir John Pakington.—Mr. Mundella's proposed compromise to settle the Newcastle strike has failed; the masters rejecting the proposal, but assenting to arbitration.—The new Inland postal rates have come into operation this week.—Mr. Farrah, publisher, has been a second time committed for trial for libel in selling "The Eltham Tragedy Reviewed." The grand jury ignored the former bill.—A series of paraffin explosions at Chelsea, on October 4, caused serious injuries to seventeen persons.

The greatest excitement about the Tammany frauds still exists in New York. It is said that Connolly has supplied seventy proofs of his own criminality and that of others.—Brigham Young, the Mormon, has been arrested as a polygamist. Utah is not disturbed by this event.

The honour of kinghthood has been conferred on Mr. Robert Stuart, Q.C., the newly appointed Chief Justice of the North-Western Provinces of India.—Sir Frederick Rogers, late permanent Under-Secretary of State for the Colonies, is to be raised to the peerage.

The prospects of an Imperialist restoration are attracting all attention in France. The chief organ of the Bonapartists is *L'Ordre*, a journal which has sprung into existence under the editorship of M. Clement Duvernois, late Minister of Commerce.

It is stated that during the past year 14,000 copies of the whole Bible, 10,000 copies of the New Testament, and nearly 54,000 Gospels and portions of the Bible have been, not merely distributed, but sold, in Spain. This is not less than three times the quantity which has been disposed of in Italy during the same period.

Mr. Josiah Mason, who is known as "the Birmingham Peabody," has been seriously ill, but is now pronounced out of danger. Besides Mr. Mason's endowment of the Erdington Orphanage, which with recent additions now amounts to the sum of nearly 400,000*l.*, he is now about to establish a working-men's college and schools for instruction in science and technical subjects, which will be open, under formal restriction, to the humblest artisan. The endowment, it is understood, will be equal to that of the Orphanage, which was originally valued at about 300,000*l.*

—In Naples, scientific and naval circles are at present greatly interested in experiments made with a new diving apparatus of special construction, called by its inventor, M. Toselli, the 'talpa marina,' or sea mole. At the first trial made with the apparatus, in the Bay of Naples, the bottom of the sea was reached at a depth of 70 or 80 metres, from which position the inventor wrote the following interesting letter to professor Palmieri, of the Observatory at Vesuvius:—"Dear Professor Palmieri,—So varied and so strange are the sensations which I experience at this moment that, unless I jot them down as they come, I shall never be able to recall them to my mind. First of all, the water down here is not like water, but seems rather a solid mass of glass, compact, motionless, transparent, and sufficiently luminous to enable one to write and read. At one time the bottom of the sea appeared to be rushing up to me, then to stop, and afterwards to withdraw from me. The utter silence that prevails down here might be considered terrible by some, but I feel perfectly easy, and find even a certain pleasure in breathing in this state. The barometer shows a pressure of 81 centimetre, the hygrometer marks 85 degrees, my inside thermometer 26 degrees, and that on the outside 25 only. The sea-pressure gauge shows a depth of 70 metres, and the air gauge still gives two atmospheres. From this I conclude that I have air enough to remain below four hours longer, if I think fit, without the slightest fear. Yours, &c., &c., J. B. Toselli.—From the bottom of the Bay of Naples, August 26."

—*Mirror;* Tasmania: Now as to the variations in the temperature of the island. From an average of the last 25 years, Mr. Nowell tells us the mean heat of spring is 54°; summer 62°; autumn 55°, and winter 47°. The mean temperature of the whole year is 54° whilst that of London is 51°. At Tasmania spring lasts for a considerable time, three months. The spring commences in September, the summer in December, the autumn in March, and the winter in June. The island, according to Mr. Nowell, contains 15¼ million acres of land, and the islands connected with it contain 1¼ million acres. Of these 3,782,542 acres have been sold to settlers by the Government, 13,000,000 acres still belong to her Majesty, and of this about a million and half acres are leased by settlers for sheep runs or other purposes. The population of Tasmania is 100,000—of them 46,475 are stated to be females. The disproportion of female to male populationin several places is somewhat significant; it is not easy to account for this disproportion. The death rate in 1869 was less than 13 to 1,000. The number of houses is given at 20,364. Of the aboriginal race hardly any trace can be found. We are told that there is only one woman still alive, about 76 years old. Some fifty-five medical men practise the profession thoughout the island. The inhabitants seem to be devoutly addicted to prayer and worship. We find that there are no less than 316 churches and chapels all over the island. Education seems also to be making very satisfactoy progress. There are several schools which educate a large number of children. There are also 128 Government schools which have 9,997 scholars. Scholarships are also given to the pupils. The highest Tasmanian scholarships are tenable for 4 years at an English University of £200 a year, two of these scholarships are awarded annually. Wool, flour, grain, fruit, preserves, hops, horses, sperm oil, timber and vegetables are the principal staples exported from the island. Their value in the year 1869 is given at £826,932.

Tuesday, October 31.

—*Bombay Gazette*: "We are glad to be able to state that the Government has, without loss of time, invited Mr. T. C. Hope to come down to Bombay to give his help in carrying the Municipality through the troubled waters in which it is now being knocked about. As his assistance has been asked on the ground that it is necessary to push further the investigations begun by the Committee of Inquiry, we presume that Mr. Hope will not refuse to come, and that he will take charge of the Budget for 1872."

—*Times of India*: "On Tuesday and Wednesday last, the rain fall at Calcutta amounted to over five inches."

"Lord Napier returns to Madras early this week, and, it is believed, is still determined to proceed with the suit against the *Madras Athenæum and Daily News*."

"The son and heir of the Nawab of Rampore, a young man on whose marriage lakhs of rupees were spent about a year ago, died of fever and ague on the 20th instant."

"An attempt was lately made by an armed gang to rob the mails on the road to Etawah, between Baralakipur and Basrahar. The police patrols have had to be strengthened."

—The *Oudh Excelsior* states that on Friday and Saturday, 20th and 21st instant last, a novel sight was witnessed at Lucknow: the field preaching on the Lall Baug cricket ground. The attendance was good, and but for a cricket match—the first of the season—might have been better. It was a curious sight to the natives, crowds of whom gathered and stared in wonder to see a Shameeana with benches underneath and a large number of Christians kneeling, singing, and listening to a preacher. They could not understand why the sahibs did not pray in their churches as usual. Their remarks were quaint. One, however, who wished to appear wiser than his neighbours, gave the following explanation of the strange proceeding, viz., that the Christians were so frightened at the murder of Chief Justice Norman, that they were invoking the Deity in the presence of the natives for protection.

—*Lucknow Times*: "An Australian millionaire is recently deceased. Mr. Moffat was some time in India in a comparatively humble capacity: he emigrated to Melbourne in or about the year 1849, commenced on a small scale sheep and cattle breeding, interested himself largely in all matters of a sporting nature, and leaves behind him an immense real estate, together with a name second to none in the colony for uprightness, and all that goes to make a pioneer colonist respected."

—*Englishman*: "During the late inundations near Putia, Rajah Parash Narayan, Rai Bahadur, daily supplied food to about 3,500 suffering people, and fodder for about six thousand of their cattle, which would otherwise have perished."

—Same; "The honorary agent to the Society for the Prevention of Cruelty to Animals having, on Thursday last, arrested two carters at the site of the Municipal Market in Lindsay Street, and having had them fined Rs. 3 each by the Magistrate for using galled bullocks, again went down to the spot yesterday, where he was met by one of the overseers to the Justices, who accosted him by threatening to put him out of the place if he did not desist from stopping his work by arresting his carters. The agent merely replied that he would like to see the process by which the threat was to be put into operation, and subsequently applied to Mr. Roberts for advice in the matter. The Magistrate observed that, under the circumstances, the overseer himself could be proceeded against by a summons from his Court, and that the fact of the overseer's trying to prevent the agents from visiting the spot should induce them to frequent it oftener, as the presumption was that a great many galled animals were used. The agent assured the Magistrate that the intimidation would not cause him to discontinue his visits."

Wednesday, November 1.

—*Times of India*: "We understand that Messrs. Glover and Co. of this city, are the successful parties out of many tenderers for the construction and maintenance for two years of the Agra District, Rajpootana Railway. The accepted tender was, we believe, the lowest, and amounted to about 25½ lakhs."

"At the recent examinations of the Punjab University College, 118 candidates presented themselves. Of these 30 were Mahomedans and 88 Hindoos. Thirty were for the first examination in Arts, and the rest for matriculation. Twenty-five passed the Arts examination, and 41 that for entrance. The proportion of successful Mahomedans is said to have been larger than at any previous similar examination in India, and they also held the highest places, as a rule."

—*Times of India* Correspondent, Kolhapoor, Oct. 27: "A most interesting and instructive lecture was delivered on the evening of the 21st instant, at the Rajaram High School, Kolapoor, by M. G. Ranade, Esq., M.A., LLB., The subject of the lecture was 'Dissent or Conformity,' to native customs and creeds. At the request of the inhabitants, Mr. Ranade delivered the same lecture in Marathi the following day, when the quadrangular space known as the Goojree side of the High School, doorway and street, were so densely thronged with listeners that a passer-by at the time would have thought that a *juttra* was being held there. With a view to adapt his subject to the general comprehension of all present, Mr. Ranade found it necessary to enlarge considerably upon various topics; and although the lecture occupied fully two and a half hours, the multitude did not seem at all tired or impatient, but appeared to listen with profound interest and attention throughout. At the close of the lecture, the Rev. Mr. Wilder, being unexpectedly called upon for some expression of views, briefly but pointedly remarked:—

'I am quite sure this large and intelligent audience will agree with me that we have all listened with great interest to this very able and interesting lecture; that we have been much gratified with the considerate, moderate, prudent, and yet manly and out-spoken views that have been presented. There are proper bounds and limitations to dissent as really as to conformity. No man can be justified in opposing the existing customs and usages of the community or nation to which he belongs without a valid reason. There is a positive obligation to conform to all such usages as are just and right in themselves, and hence promotive of the best interests and welfare of society. But let the case be reversed; let a state of society obtain in which wrong views and pernicious usages gain the ascendancy, with all the sanction of social laws and venerated antiquity—a state of things by no means impossible, or even rare, as all history shows—and dissent at once becomes an imperative duty. The man of clear intellect and firm principles is then bound to declare his convictions and act upon them, though standing in a weak minority, or even entirely alone. So evenly balanced are the claims of dissent and conformity, that it has been well remarked that if the clearest intellects and strongest minds are generally found in the run of progress, the next strongest will be found bringing up the rear, and striving to guard against all rash and imprudent measures. I need not allude to the cases already specified, or specify others, in which dissent becomes an imperative duty, as it always does when the highest and best interests of the community or nation are imperilled by conformity; but repressing the many thoughts which struggle for utterance, I beg to propose a vote of thanks to the lecturer for his very able and interesting lecture.'"

—*Pioneer*: "In these days, when voluntary subscriptions are so often paid to order, and when doubts are so often thrown on the existence of any genuine desire for education among the people, the circumstances connected with the enlargement of the Almorah London Mission School seem to us really worthy of remark. The sum required for its completion was upwards of Rs. 5,000, and this sum was easily raised and *entirely* by the subscriptions of Hindus. The total amount thus subscribed was Rs. 5,521 by no less than 208 donors of sums of all amounts from Rs. 4 upwards. The school thus completed was opened the other day with great *eclat* by Sir William Muir."

—*Bombay Gazette*: "It is said that Dr. W. W. Hunter is very unwell, and that he may go home almost immediately."

"Orders have been given for the immediate release of Mr. Charles Davis, the band-master, who for six months has been detained at Jheend."

"Cabul letters to 19th October report that the King of Bokhara had returned to his capital from Shahr Subz. A Russian force is said to be marching on Khokand. Sirdar Abdul Rahman Khan had arrived at Bokhara from Samarcand."

"The result of the examination of the new barracks at Allahabad is that more than half of them must really be uncovered and their roofs reconstructed. The necessity was not, we are told, equally urgent in the case of all the condemned roofs, but absolute and permanent security could not be ensured by any more partial measure."

—*Pioneer*: "Mr. Sanderson's scheme for dragging carriages up the Himalayas 'by pouring water down,' at which, we are ashamed to say, we were at first disposed to joke, is, it appears, being seriously considered by the Department of Public Works. The invention consists of a water-wheel, turned by water flowing in a channel specially constructed, by which vertical revolution is communicated (in the opposite direction) to a pair of wheels running on rails ascending an incline of from 1 in 100 to 1 in 10. This machine, called Sanderson's Hydraulic Propeller, is very light, and consequently cheap, costing, we understand, only about Rs. 240. It may be constructed of any power, *ie.*, to carry the load of only a single cooly, or a weight of two tons. The carriages are not designed primarily for passengers, and the rate of ascent is slow, not more on the average than 5 miles an hour. Yet it would be no inconsiderable result if goods could be carried 65 miles to a height of 6,500 feet above starting point in 12 hours."

—A great sensation has been produced in Hungary at the revival of the old custom "ad audiendum verbum regium" in the case of a Hungarian bishop. This prelate, the Bishop of Stubliverssenburg, published the resolutions of the Œcumenical Council, and the Papal decrees relating to them, in his diocese, without the Emperor's permission, and he was accordingly summoned to Pesth to be solemnly reproved for his conduct. He was received in the Prime Minister's palace by all the Ministers in full court dress, and Count Andrasey, who represented the Emperor on the occasion, informed the bishop that he had received an autograph letter from his Majesty announcing that the bishop's conduct had met with "the Royal disapprobation and displeasure." The Count added that he was commissioned to convey to the bishop "the Royal rebuke," and to express a hope "that he will pay due respect to the laws and to the orders of his Majesty in future."

Thursday, November 2.

—In the Durbar Room, Town Hall, yesterday, a meeting of gentlemen in Bombay was held for the purpose of taking steps to alleviate the sufferings in Persia consequent on the famine raging there. The meeting was not large, but very influential. A list was passed round the table. Several good individual subscriptions were recorded, and the aggregate amounted to the handsome sum of Rs. 2,870.

—We are glad to learn that Government, in sanctioning the grant of Rs. 50,000 to provide for a time extra accommodation for patients at the Colaba Lunatic Asylum, has passed a Resolution directing the Executive Engineer to prepare the plan of a new Asylum, the site of which is not yet fixed, further than that it is to be on a plain, and not far from Bombay.

—*Times of India*: "A Regulation of the Post Office, concerning book post parcels, decrees that all MS. sent to public journals must have the name and address in full of the sender on the outside, as also the word "Manuscript." Where this rule is not observed, heavy postage is charged on such documents, letter postage rate being levied; the attention of contributors and others is therefore called to this Regulation.

—Same; Panchgunny, Oct. 30: "A good number of visitors have come up, and many will be leaving soon for Bombay, as the vacation is about to expire. For the last fortnight the station has been full to overflowing, and we have numbered as high as seventy-five residents, which is in excess of any former period. The Rev. C. Gilder is here, and performs Divine Service, but he is too much of a High-Churchman for many on the hill; consequently there is a marked absence of those who adhere to the good old simple style of worship, such as our forefathers suffered and died for. One of the congregation, dressed in a long black gown reaching to the ground, and a white one over it to the knees, reads the lessons. It is to be hoped that our new schoolmaster is not a Ritualist of Mr. Gilder's stamp, or the success of the school may be doubtful, and also will be the progress of the station; for on the establishment of a permanent first-class school depends in a great measure the growth of this delightful hill sanitarium."

Friday, November 3.

—Further disturbances have taken place at Goa.

—*Times of India*: "About three o'clock yesterday afternoon, Trumpet Major Dixon, of the Royal Artillery (also stationed at Colaba), was shot by a private of the 49th Regiment named Grinnell. The Trumpet Major when picked up was bleeding profusely, and on examination it was found that the bullet had broken one of his legs and cut through the femoral artery, and had inflicted a flesh wound on the other leg. He is lying in a very precarious condition, and is not expected to live."

"Madras would appear not to have had its usual quantity of rain this season. We read:—'It appears as if the monsoon had bid us good-by. The sky is clear, and the nights are very dewy, sure signs according to the weather-wise, that the rain will not be seen again this year. A short time ago, we had every promise of a good downpour, but it looks as if we must be satisfied with the driblet we have had.'"

—The society in Bombay for ameliorating the condition of the distressed Zoroastrians in Persia have requested their agent at Tehran, Mr. Manekjee Limjee Antaria, to proceed personally to Yezd, and thence to send in a report to Bombay of the state of the crops there. It is said that if rain does not fall in Persia within the next two months, the state of that country will be indescribably wretched.

—*Bombay Gazette*: "It is said that an obscure individual has set up as a prophet in Persia, and that his vaticinations have already begun to prey upon the minds of a disorganized and famishing population. The deliverance of this *pseudo* prophet is two-fold. First, that the ravages caused by famine in the country are nothing compared to what is to follow; that the king will disappear during the next Ramzan month; that a terrible carnage will ensue from one end to the other of the country without a ruler; and that the Jew, Christian, and Parsee inhabitants will be crushed and will disappear before the power of Islamism. This false prophecy has roused the evil passions of 'budmashes,' who are prepared to slaughter the members of the three races abovementioned. A general consternation prevails among them. The second part of the prophecy points to a continuance of the famine uninterruptedly for fourteen years, in the course of which the country will turn into a desert, and men will prey upon each other like beasts."

—Indian Telegrams: Mr. Edwin VanIngen has been found not guilty, and has been discharged.

—Abdoollah to be hanged Saturday morning.

—Galle Telegram, 2nd: "Rangoon struck on Cadda Rock at six o'clock last evening in leaving harbour, and foundered at midnight in fifteen fathoms. Pilot in charge. Passengers, crew, thirteen bags mails, and portion of baggage saved. All else lost."

—*Overland Mail*, October 13: The Queen has been well enough this week to drive out mornings and afternoons.

A conflagration at Chicago, extending over a larger area than the Great Fire of London, has destroyed property roughly estimated at a hundred million pounds sterling. Three hundred inhabitants have perished.—Forty ruffians, taking ad-

vantage of the fire to commit depredations, have been summarily shot.—Funds are being raised and supplies rapidly forwarded to the relief of the inhabitants, 100,000 of whom are houseless.—The Chicago Fund in London, under the charge of the Lord Mayor, has immediately reached 10,000*l*. Several other lists of subscriptions have been commenced.

The French Council of War have reconsidered the case of Colonel Rossel, found him guilty of desertion, and confirmed the sentence of death.—Several of the French papers demand energetic measures for the repression of Bonapartist conspiracies.

In the Spanish Cortes, Senor Malcampo, the new Premier, pledges his Cabinet to the programme of the Zorilla Ministry.

The contract for the construction of the St. Gothard Railway was signed on October 9.

Mr. Gladstone has intimated that the proposition for a railway from England to India must first be practically approved by engineers and financiers. It will then have the hearty support of the Government.—A frightful tragedy has been enacted at Stockwell. The Rev. T. S. Watson, M.A., an author of some eminence, murdered his wife in a fit of frenzy, and attempted suicide.—The Hampstead Small-pox Hospital inquiry is still going on.—A Home Rule demonstration took place at Drogheda on October 8, and was attended by 20,000 persons.

Amongst the deaths recorded this week are:—Earl of Dunraven; Sir H. B. Harrington, K.C.S.I.; Major-General R. R. Kindleside; Vice-Admiral Warren; Col. F. Browne, Madras Retired List; and Major H. Scott Turner, late 69th Regiment.

—*Times* telegram: "Chicago, the great grain emporium of America, was on Sunday, October 8, almost completely destroyed by fire. An area of five square miles has been desolated, and 100,000 inhabitants rendered homeless and starving. The conflagration continued to rage until an early hour on Tuesday morning, when a heavy rain fell and extinguished the flames. Hundreds of buildings had been blown up to stop the progress of the flames. The fire is stated to have begun in a stable. A boy having taken a kerosine lamp into the stable to milk a cow, the animal kicked the lamp over, and set fire to the place. The burning fluid ran to the wooden pavements, and thus the flames were extended. As the fire progressed people became crazy with excitement, and many were trampled to death and others burnt. Five hundred persons are believed to have perished. A telegram from New York states that forty dead bodies had been found, and that eight persons caught plundering had been hanged. Meetings have been held throughout the country to raise clothing and provisions for the sufferers, and help is pouring in from all quarters. Tents to shelter 75,000 reached Chicago on the 11th."

According to the most recent American telegrams, not a single business house, bank, insurance office, hotel, or newspaper establishment in the southern division of Chicago was left standing; while the entire business portion of the north side and part of the west were also consumed. The gas works, as well as the water works, had been destroyed. Great numbers of the people were huddled together like animals, and many were dying from exposure and hunger. Many persons, it is said, who were rich a few days ago are now paupers.

There is, however, a cheering and hopeful side to the picture. Tents and stores were being served out, and supplies in great abundance were arriving. Munificent contributions had been raised in many parts of the Union, and Canada was actively manifesting her sympathy with the host of sufferers. Moreover, in the midst of all the gloom and chaos resulting from the conflagration, the rebuilding of the city had already commenced.

The *Times'* correspondent at Philadelphia telegraphs yesterday:—

The district burnt covers nearly nine square miles. The city is under martial law; many thieves and incendiaries were arrested at first, but now order prevails. The persons arrested were generally summarily dealt with. More than 100 dead bodies have been found.

Aid is pouring in. Relief trains from Philadelphia and New York reached Chicago to-day. Up to this time the American subscriptions amount to about 3,000,000 dollars. The people of Chicago are showing unparalleled energy. The newspapers are again published, business is being resumed, and the shops are opening.

Selections.

ON RIGHTLY DIVIDING THE WORD OF TRUTH.

Christians are bound to teach the truth, the whole truth, without abatement or modification. Yet there should be discrimination in the use and application of it. In the Book of Proverbs, the hand-book of wisdom for the king's sons, we find many and emphatic counsels regarding the discreet and timely use of truth. There we may learn when to speak and when to be silent, when to answer and when not to answer a fool; there we may learn the value of the "word in season," and the beauty of "a word fitly spoken," and how to discern the condition of those whom we address. Nor will this valuable book allow us to think that we can follow its directions irrespective of the state of our own heart, or suffer us to forget that wisdom in applying truth comes from the Lord Jesus. Everywhere in the word of God we see the immense value in Christian testimony and teaching of discrimination in the use and application of truth.

The first and grand point in a discriminating use of the word of God, is founded on the difference which God has put between the regenerate and the unregenerate, the church and the world. And this is specially in danger of being overlooked among a people who constitute what is called a "Christian nation." For then we are apt to mistake the pervading moral influence of Christianity for its spiritual power in them only who are saved; or of politely taking it for granted that religion and reality are co-extensive. Certain it is that the broad line of demarcation drawn by the Spirit is but faintly recognized in Christendom. Through Satan's devices for amalgamating the church and the world, the difference between sinners in their sins, and saints, sinners saved by grace, is too little observed in the teaching of our day. The dogs are fed with the children's bread, and the precious promises given to the family of God are exposed to the rude scorn of the ungodly. Carnal men are exhorted to "keep the commandments of Christ," when the suitable word to them is, "By deeds of law shall no flesh be justified;" they are urged to make "honest efforts," when God calls them to "repent." Heavy-laden souls are taught to "strive," when Jesus would say, "Come unto me, and I will give you rest." Unbelievers are told to pray, when the appropriate word would be, "Believe;" for "how shall they call on Him on whom they have not believed?" Men "dead in sins" are plied with motives which can influence only those who are "alive unto God in Jesus Christ." On the other hand, those to whom God has granted repentance unto life are exhorted to "repent and believe the Gospel." Those who "have everlasting life, and who shall not come unto judgment" are exhorted to "prepare for judgment."

These errors can only be corrected by an intelligent apprehension and hearty acceptance of the difference which God has put between His children and the children of the wicked one. Formerly God placed a barrier between Jews and Gentiles, and then it was to the former that "the word of God came." This barrier is now broken down; but a new distinction is made among men, of which the distinction between Israel and the nations was only a shadow. The middle wall of partition was broken down by the death of Christ, which at the same time became the boundary between a heavenly and an earthly people. "He that believeth on the Son of God is not condemned, but he that believeth not is condemned already." The difference between the Egyptians and Israel when the latter were safe in the blood-sprinkled house, or when they stood on the wilderness side of the Red Sea, was not more real than the separation which the cross of Christ makes between believers and unbelievers. The instant the truth concerning Christ crucified is proclaimed, the separation takes place between the two great classes of men, "the saved and the perishing." And because of this separation, the truth addressed to each is distinct and different. Conditions so radically different demand discriminative dealing.

To men yet in their sins we are to testify that "the wrath of God is revealed against all ungodliness and unrighteousness of men," and that "there is none righteous, no, not one." We are to testify that they, being carnal, have no power to perform good works, and therefore cannot be justified by the law. We are to proclaim that "God so loved the world, that he gave His only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." We are to announce to sinners, as such, that "by Him all that believe are justified from all things." We are to pray men in Christ's stead, "Be ye reconciled to God," backing up our entreaties by the consideration that the Sinless One was made sin. On the other hand, we are to warn them that He is ordained Judge of the quick and the dead, and will surely take vengeance on them that obey not the Gospel.

In contrast with this, those who are in Christ are to be taught that they are "delivered from wrath to come," "have been washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God;" and that being saved by grace, they are called unto good works because they are God's workmanship, created in Christ Jesus to this end. They are to be taught that they are "temples of God, and that the Holy Ghost dwells in them;" that they are accepted in the Beloved, and will be presented holy, unblamable, and unreprovable in God's sight. They are to confess that they are citizens of heaven, whence also they look for the Saviour. And are to be exhorted to keep themselves in the love of God, which perfects itself in imparting boldness in the day of judgment, because as Christ is, so are they in this world.—*The Witness.*

Miscellany.

—A Four Days' Campaign: As announced in our last issue, special services were held in Lucknow for four days during the Doorga Pooja holidays. The meeting began at 7 o'clock, Friday morning, the 20th instant, in the Methodist chapel on Cantonment Road. A large congregation assembled, and after a sermon and prayer solemnly consecrated themselves to God, to be His, to work for Him, suffer for Him, live for Him, and, if it should be His will, die for Him. Tokens of divine favour were manifest at this first meeting, and a number of persons publicly asked the prayers of the congregation on their behalf.

The next service was held on the cricket ground at 5 P.M. Large awnings had been erected, and comfortable seats provided for more than 400 persons. As this was a new experiment in India, some doubts had been entertained about inducing people to go to such a place, and for a time the congregation gathered slowly. Shortly after five, however, they began to come in from all directions, and before sunset the seats were nearly all filled. Among those present we were glad to notice a good many Hindoos, Mohammedans and Brahmos. After a short sermon by a missionary on the words, "And he left all, rose up, and followed him," Dr. Condon, Civil Surgeon of Cawnpore, took the stand, and gave a very practical, pointed discourse on the value of personal testimony as an evidence of Christianity. The large congregation listened very attentively, and it was evident that a deep impression was being made on many hearts. Night came on, and the moon was shining brightly before the service closed.

From the cricket ground the audience repaired to the chapel, where a sermon was preached by Rev. J. H. Messmore, followed by a prayer meeting of great earnestness and power. Seekers of salvation were invited to kneel at the railing around the pulpit, where they received instruction from Christian friends. A number came forward, and at the close of the meeting seven persons publicly testified to the fact that they had that day found Jesus Christ as a Saviour from sin. It was a joyous meeting, and the happy worshippers dispersed to their homes with hearts full of hope.

Saturday morning Dr. Condon preached in the chapel from the words, "Your sins are forgiven you for his name's sake." A prayer meeting followed, after which a number of persons spoke; some very briefly, others at considerable length, of their religious experience. During the day three prayer meetings were held in different parts of the city, and in the evening a large congregation assembled on the cricket-ground. Dr. Moffat, of Cawnpore, had been announced to speak, but owing to the unexpected departure of his regiment to Calcutta, he was unable to be present, much to the disappointment of the audience. His place was taken by Mr. Thoburn; Mr. Messmore also addressed the meeting. The audience again adjourned to the chapel, and after a sermon by Rev. T. Craven, and the usual prayer meeting, six persons bore witness to the saving grace of God received during the day.

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On Sabbath morning there was a grand rally of the children, and a deep religious feeling pervaded the assembly. Captain Stenhouse of Fyzabad was the first speaker, and Messrs. Innis, Osborne, and Craven also made remarks. During the day nine companies of visitors went out into different parts of the city and visited about 100 families. At 4 P.M. a prayer meeting for children was held, and at 5 all again repaired to the cricket-ground. The audience was larger than previously, and two earnest discourses were preached by Messrs. Messmore and Craven. The chapel was crowded at night, and Mr. Osborne preached a short earnest sermon, after which fourteen persons came forward for prayers. It was a memorable close of a memorable day. Eight persons rose and testified that Jesus had saved them during the day, among them one man who had habitually neglected all places of worship for twenty years.

Monday morning a meeting for the narration of Christian experience was held in the Chapel. We have been familiar with such meetings for more than fifteen years, have attended many, have heard thousands of Christians speak at them, but never have we heard more clear, direct, pointed, and telling experiences than those of that morning. We wish we could print some of them, but it would fill our paper to tell the half that was spoken. One man stepped forward and told the following story. He had been reduced to beggary and disgrace through intemperate habits, for five years had been leading a miserable life, and had finally become so wretched that he started out the previous morning with the intention of committing suicide. On the road a man met him and urged him to attend the meetings. They went together to the chapel, and as they entered the children were singing a joyous hymn. The heart of the desperate man melted, he abandoned all thought of suicide, went to the evening meeting, sought and found a living Jesus, and returned home happy in his love. It was a thrilling story, and as we listened to it, and heard the poor man telling of his new-found hope and joy, we felt as we had never felt before that there was a power in Jesus' name that would yet save India.

The audience at the evening meeting on the cricket ground was very large, more people being present at the close of the meeting than at any other time during the services. Messrs. Messmore and Osborne spoke, after which the final service was held in the chapel. Eleven persons came forward for the prayers of the congregation, and seven professed to find peace in believing.

We could write much about these special services, but prefer to say nothing further at present. We merely given an outline of the plan pursued, and indicate the apparent results. Twenty-eight persons professed conversion during the four days, and scores of others received impressions which must result in good hereafter. The promoters of the meetings were more than satisfied with the results, and we believe God above will bless all similar efforts.—*The Witness.*

TELEGRAPHIC NEWS.

London, October 13th: Nine square miles of the city of Chicago destroyed. 150 millions dollars property lost. English Insurance Offices lose one million sterling.—Fenian raid on Canada defeated. General O'Neill taken prisoner; invaders dispersed.

22nd: Banquet at the Mansion House in honour of visit of Leon, Say, and Vantrieu, from Paris; thanks to the citizen of London for assistance during the siege.—The Relief Fund for the Chicago calamity has reached in London £40,000, in Liverpool £20,000.—Reuter created a Baron by Duke of Saxe Coburg.—Tichborne case to be resumed on the 9th. Arthur Orton expected as a witness.—Bennett, watch-maker, elected Sheriff of London.—International yacht races of New York: *Columbia* beat the *Livonia* twice out of thrice.—Burgoyne buried within the Tower. Royal representatives present.—*Obituary:* Earl Dunraven, Sir Hugh Hall, Alderman Moon, Sheriff Young, Sir William Scott.

26th: The Senate of Brazil has adopted a law for the emancipation of slaves.—It is asserted that the Emperor Napoleon will pass the winter at Malta for reasons of health.—Mr. Cardwell has decided that applications by officers for retirement or exchange, if dated and left before the 31st October with the Commanding Officer under whom they are serving, shall be carried out in conformity with the Warrant of the 27th December 1870.—*Obituary:* General Sir George Inglis Jameson.

New York, 23th: The Federal authorities are enforcing the laws against polygamy, and have made several arrests of delinquents.—Secretary Boutwell has ordered the schooner *Horton*, which was seized by the Canadians for breach of the Fishery Laws, and was afterwards cut out by the Americans, to remain at Gloucester, pending the action instituted by the Canadian authorities.

Vienna, 27th: It is considered certain that the Austrian Ministerial crisis will be decided in favour of Count von Beust.—The dismissal of Minister Hohenwart is imminent.

Paris, 28th: M. Thiers, in receiving the General Councillors of the Departments of the Seine and Oise, renewed his former declaration that he wished to maintain the Republic, and added that the Republicans should show by their wisdom and moderation that the Republic can best assure the order and prosperity of the country.

London, 28th: Queen subscribed £500 to the Chicago fund.—Severe monetary crisis in Paris. Scarcity of specie. Ten thousand Communists liberated.—Steamers conveying Australian cable arrived at the Cape of Good Hope Sept. 17th.—Another line is proposed via San Francisco and Honolulu to Melbourne.—*Sabinus* won the Cambridgeshire Stakes.—Captain and Engineers report the *Megæra* as utterly rotten. Strong public indignation.—Release of the remaining Fenian prisoners refused.—General Benedick dead.

29th: Mr. Gladstone, in a speech delivered before 12,000 electors of Greenwich yesterday, claimed in defence of the Government to have laid down the basis of contentment in Ireland. He justified the economy recently effected in the public expenditure without weakening the Army and Navy, and declared that the abolition of the Purchase System in the Army was necessitated by the development of military science in Europe. He announced for next Session certain projects relative to secret elections and contagious diseases. He enumerated also the amelioration effected in the condition of the working classes. No allusion, however, was made to Foreign Affairs.

30th: Sir Lawrence Peel and Sir O. Colville have been appointed paid members of the Judicial Committee of the Privy Council.—The Rev. Hugh Jermyn has been gazetted Bishop of Colombo. The *Livonia* was beaten by the *Sappho* and *Dauntless* in the International Yacht Race.—Queen's health improved. She consents to sit for her portrait at request of Sydney Corporation.—Brigham Young reported fled.—Fiji Islands are likely to be annexed to New South Wales.—Scarborough illuminated in honour of the Prince and Princess of Wales' visit to Lord Londesborough.

Vienna, 31st: The Austrian Minister of Finance has been provisionally appointed to preside at the Ministerial Council. The Under-secretaries have been appointed to preside over the different Ministerial departments of the State.

London, 1st November: A Warrant to carry out the provisions of the Army Act has been issued. Henceforth the first step, namely, to the appointment of Sub-Lieutenant, will be given after a competitive examination, on probation. Officers will then serve with a regiment for one year, and will receive one year's training at the Military College. Officers will, moreover, be liable to removal on failing to pass their professional examination for Lieutenant within three years. Promotion will be made by seniority to the rank of Major, and by selection for the position of Lieutenant-Colonel. Purchase of steps is forbidden under the heaviest penalties.—At a meeting of the European Insurance Company, it was resolved to accept the offer of the New York Insurance Company for the transfer of its business.

Vienna, 1st: Count Kellerberg has been entrusted with the formation of a new Ministry.

Paris, 1st: The Comptoir d'Escompte has been authorised to issue ten millions in notes of 5 francs.

PASSENGERS SAILED.

Per P. and O. Str. *Columbian, Oct. 23th:*

For Southampton.—Mrs. Dixon and three children; Colonel and Mrs. Fowle and child; Captain Atkins; Mr. J. Duncan; Quartermaster R. Davies; Mr. F. H. Cooper Cox; Mr. Ford; Captain Mills; Mr. D. Ritchie; Mr. J. Hull; Mr. A. Napier; Mr. Campbell; Mr. and Mrs. Master; Miss Smith; and Mr. Alcock.

For Brindisi.—Mr. Henry Cleveland.

For Suez.—Major A. B. Cumberlege; Mrs. Hathway.

For Aden.—Mr. D. McKillop; Mr. Succoba; Brigadier General and Mrs. Beale and child.

Per Str. *India, Nov. 1st:*

For Marseilles.—Messrs. Lesignole; M. Slane; and J. Courtley.

For Genoa.—Mr. and Mrs. Dauber; Mrs. Krauss, and five children, Mr. and Mrs. H. Wilkinson; Mr. Hobson; and Captain Cain.

For Naples.—Mr. C. Pilgram; Mr. Eugene Leggett; and Mr. P. E. Forest.

For Alexandria.—Mr. E. Bounevialle.

For Aden.—Mr. J. Owen and servant, and ten natives, deck.

PASSENGERS ARRIVED.

Per P. and O. Co.'s Str. *Mongolia, Oct. 28th:*

From Southampton.—Mrs. Fisher; Miss Young; Mrs. Ferguson and 3 infants; Mrs. Brae and 2 ayahs; Mr. and Mrs. Forsyth; Mr. E. B. Alexander; Capt. and Mrs. Menzies and two infants; Mr. and Mrs. Lord, Miss Goodsall; Mr. C. A. Shaw; Mr. F. C. Anderson; Mr. J. Halliday; Mrs. Powlett; Mr. W. Crooke; Mrs. Hooper and 2 infants; Miss Giffard; Mr. C. J. Shaw; Mr. C. J. Connell; Rev. E. Davis; Rev. Mr. and Mrs. Newton; Miss Bennett; Mr. W. Brennan; Mr. C. Pemberton; Mrs. Wilkinson and infant; Mr. A. Fanshawe; Mr. G. Stokes; Mr. P. Johnstone; Mr. H. Woodward; Miss Tilburn; Mr. A. M. Hogg; Mr. W. Faxton; Mr. and Miss Sanders; Mr. J. S. Drummond; Mr. W. Llewhellin; Capt. Powys; Mrs. Brownlees; Mrs. Cowan and 2 Misses Cowan; Mr. and Mrs. Bulwer and 4 children; Miss Miller; Miss Allen; Mr. H. Gore; Major Bent; Capt. and Mrs. Faber; Mrs. Morris; Mr. Kemp; Mr. Whyte; and Mr. Buck.

From Brindisi.—Mr. and Mrs. Lance; Mrs. Steinhelt; Mrs. Wilkinson; Rev. J. Barton; Mr. G. H. Grant; Mrs. Brown and infant; Miss Hastings; Mrs. Abbott; Mr. H. M. Studd; Mr. F. G. Davison; Mr. Blay; Mr. and Mrs. Tindall; Mr. H. G. Pearse; Mr. J. Muloch; Dr. Cannon; Mr. W. R. Brown; Capt. the Hon. R. Talbot; Miss Barrow; Mr. J. S. Black; Capt. Hon. E. Boscawen; Mrs. J. Watson; Mr. C. W. Voss; Mr. V. Ball; Mr. Corbet; Mr. Buckham; Mr. H. Reid; Mr. B. Crossdale; Col. Pestes; Mr. D. F. Shaw; Mr. A. Cox; Major Angelo; Mr. Meeks; Dr. Gell, the Bishop of Madras, and Miss Gell.

From Suez.—Mr. and Mrs. Hallman; Mr. Molasch; Mr. G. Selimer; Mr. Diepenbach; Rev. A. and Mrs. Rudolph; and Mr. Mewburn.

Per Str. *Strathclyde, Oct. 28th:*

From Liverpool.—Mr. and Mrs. Swinton; Mr. E. Swinton; Mr. K. Swinton; Capt. and Mrs. J. Sparks; Mr. N. Sparks; Miss Louisa Sparks; Mrs. Trueman; Mr. M. Trueman; Mr. Harry Henderson; Mrs. Duncan; Mrs. Hays; Mrs. P. Collinson; Mr. G. Collinson; Mrs. E. Edmiston; Mr. A. Williams, and Mr. C. D. Gilder.

Per Str. *Orlando, Oct. 28th:*

From London.—Mr. R. T. Horsford, Mr. Phelan; Mr. W. O. Punnett; Miss A. Kennan; Mr. and Mrs. John Hooper; Mr. R. G. Hardy; Mr. F. Goldsmid; Mr. Richard Ley; Mr. Frank Spencer; Mr. George Spencer; Miss Jane Spencer; Miss Jennie Spencer; Captain and Mrs. Venout; Master Venout; Major W. L. Browne; Captain and Mrs. McNair; Mr. and Mrs. Vincent Smith; Mr. Sute; Mr. Whish; Dr. C. Wilson; Mr. Muir; Mrs. and Miss Browning; Mr. Irwin; Mr. Spokie; Rev. Mr. Jones; Mr. and Mrs. G. C. Cooke; Mr. E. Cooke; Mr. V. Cooke; Mr. Tupper; Mr. and Mrs. D. D. McCampbell; Mr. A. Christie; Mr. Graham Parry; Mrs. Mardell; Captain Gabb; Mr. Coles; Mr. Cooke's ayah; Mr. Browne's ayah; Captain Venow's ayah; and Mr. John Smith.

DOMESTIC OCCURRENCES.

BIRTH.

MACFARLANE—At Breach Candy, Bombay, the wife of John Macfarlane, Esq., of a son.

MARRIAGE.

BURGESS—McKENNIE—Oct. 12th, at the Wesleyan Mission House, Madras, by the Rev. G. Fryar, the Rev. W. Burgess, of Madras, to Maria Ann, youngest daughter of J. F. McKennie, Esq., late Assistant Master Attendant, Madras.

DEATHS.

PAXTON—At Albion Place, Byculla, Harold John Charidge, son of M. and H. E. Paxton, aged 5 months and 6 days.

FUCHS—October 24th, at Lucknow, John Augustus, son of the Rev. J. Fuchs, C.M.S., of typhoid fever, aged 21 years and 8 months.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1872, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1871. These publications appear monthly in England, and are received monthly, overland. The Indian postage for the smaller periodicals is As. 12 yearly; for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

	Rs.	a.
Sunday at Home, per annum	3	4
Leisure Hour	3	4
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Child's Companion	0	10
Tract Magazine	0	10
True Catholic	0	10
British Messenger	0	12
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Band of Hope Review	0	6
Family Treasury	4	0
Missing Link	2	0
Sunday School Teacher	1	4
Biblical Treasury	0	10
Sunshine	0	12
Bible Class Magazine	0	10
Child's Own Magazine	0	6
Infant's Magazine	0	12
Children's Friend	0	12
Good Words	4	0
Good Words for the Young (from Nov.)	4	0
Sunday Magazine (from October)	4	12
Missionary News	1	2
Kind Words	2	0
Gospel Trumpet	0	6
Good News	0	2½
British Herald	0	12
The Christian	4	0
Christian Work	4	0
Evangelical Christendom	4	0
Christian Treasury	4	0
Scattered Nation	3	0
Golden Hours	4	0
Christian Treasury, in Romanized Hindustani (from Allahabad)	2	0

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